

The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

VOL. XI.

ST. LOUIS, MO., MAY 19, 1904.

No. 20.

ARCHBISHOP GLENNON ON FRATERNAL LIFE INSURANCE.



IN a lecture delivered April 24th under the auspices of the Catholic Knights of America, our brilliant young Archbishop made some remarks on life insurance which deserve a place in THE REVIEW. He said among other things:

"It should be distinctly understood that when we enter into the question of life insurance, we must, for the moment, leave charity aside and treat it as a strictly business proposition. If you mix charity with business, where contracts are written and promises made, you will soon find that it will be all charity and no business; and that your contracts soon become void and your promises fail. This has been the error from the beginning in your fraternal life insurance, that the distinctly business character of it was not dominantly and persistently asserted. There always was the failing that as you were Catholics and brothers you should be guided always and in all things by charity rather than strict justice. However, our Catholic insurance societies are coming now to realize this fact, and for some years the discussion has led most of our Catholic insurance societies to look on this question as it should be looked on, viz.: as a strictly business affair. It may be said, if it be a business proposition, then why not leave it altogether to the purely secular societies whose purpose is life insurance? And in reply I would say that there are reasons for urging the superiority of Catholic fraternal over other forms of insurance; for in the Catholic fraternal insurance society, the one being insured is, all things considered, a better risk, since he must be a practical Catholic and a practical Catholic must be an honest man. Honest in answering the questions of the examining doctor, truthful in stating his age, and more conscientious in fulfilling his various duties to the so-

ciety. Again, in Catholic fraternal insurance the cost of management ought to be less, for there are no great salaries to be paid to officers, no dividends to be declared to stockholders, nor salaries to be paid gentlemen who solicit trade.

"To insure, therefore, with men you know and by your insuring binding yourselves more closely in the bonds of fraternity is, in itself, a commendable thing. It would, however, be a vast mistake for the promoters of Catholic fraternal insurance to preach the propriety of joining their associations on the plea that they offer very cheap insurance; for very cheap insurance has no assurance of remaining in force. The cheaper it is, the less insurance it is; and it is little less than criminal for a Catholic society to declare that it can insure all its members for amounts much greater than it ever expects these members to pay. As a matter of fact, when receipts do not equal the expenditures, the company is insolvent, and an insurance company that starts with such a declaration of abnormally cheap insurance is insolvent when it starts.

"I have had promoters of such insurance tell me that they could write me insurance for one thousand dollars at a rate not greater than eight or ten dollars a year. Now, we may excuse some people on the plea that they have not thought the matter out properly; for if they did they must have known that it would be impossible to continue long on such a plan and that they must necessarily fail before many years. If they explain that the death rate in the early years is low and, consequently, the assessments will not be many and the insurance cheap during these years, it only means that they are stealing from the future and they are not preparing for the day when the death rate will be proportionately greater. But, they may say, we have a system whereby we can afford to do so, for we have such things as fines and lapses from the order, etc., all of which I would claim were very poor inducements for me to enter, for it would be a prophecy that I, too, would, in a short time, lapse from the order, or have to pay fines, which are always irritating and never promote the good of the order. If Catholic societies in the past have been living on this basis of very cheap insurance, it is well for them, as soon as possible, to change their program and to make themselves thoroughly solvent by placing their insurance rates upon a sound basis."

It is gratifying for THE REVIEW to see the view it has for many years advocated and defended on this very important subject, approved and confirmed by one whose position gives him much greater influence and authority than a poor reviewer can hope to attain, and who, we firmly believe, by his soundness, ability, and exceptional oratorical power is destined in the providence of God to play a leading rôle in the development of Catholicity far beyond the limits of his own large and important diocese.

HOW FREEMASONRY REJECTS JESUS CHRIST AS THE CORNER-STONE OF ITS MORAL AND RE- LIGIOUS SYSTEM.

That Freemasonry's God is not the God of the Christians, we have shown in a former article, when, speaking of the corner-stone of Masonry, we called attention to "the slight but necessary changes" that the Masonic Ritualist makes in the text taken from the second chapter of the First Epistle of St. Peter, the most important of which changes is the omission of the name of our divine Lord. Permit me to repeat the citation here, for some there may be who have not read the former article. Here is the text as given by the Ritualist [p. 271]:

"If so be ye have tasted that the Lord is gracious, to whom coming as to a living stone, disallowed indeed of men, but chosen of God and precious; ye also as living stones be ye built up a spiritual house, an holy priesthood to offer up sacrifices acceptable to God. Wherefore also it is contained in the scripture, Behold I lay in Zion for a foundation, a tried stone, a precious corner-stone, a sure foundation; he that believeth shalt not make haste to pass it over. Unto you therefore which believe, it is an honor; and unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner."

Such is the Ritualist's adaptation. Here is the original:

"If so be you have tasted that the Lord is sweet. Unto whom coming, as to a living stone, rejected indeed by men but chosen and made honorable by God: Be you also as living stones built up, a spiritual house, a holy priesthood to offer up spiritual sacrifices acceptable to God *by Jesus Christ*. Wherefore it is said in the scriptures: Behold I lay in Sion, a chief corner stone, elect, precious. And he that shall believe in him, shall not be confounded. To you, therefore, that believe he is honor; but to them that believe not, the stone which the builders rejected, the same is made the head of the corner: And a stone of stumbling and a rock of scandal to them who stumble at the word, neither do believe, whereunto also they are set. But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people; that you may declare his virtues who hath called you out of darkness into his marvellous light. Who in time past were not a people; but are now the people of God. Who had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul."

Compare the two passages and note the marked and fundamental differences between them. In the judgment, however, of the

Ritualist (note, p. 272) these are "slight but necessary modifications." Slight they are not; necessary they are. Jesus Christ can not represent the foundation stone of Masonry. "Dearly beloved," says the Apostle, "I beseech you as strangers and pilgrims, refrain yourselves from carnal desires which war against the soul." Masons can not offer up their sacrifices by Him.—"Be you also as living stones built up, aspiritual house, a holy priesthood to offer up spiritual sacrifices to God by Jesus Christ"—therefore is all mention of Him omitted. Jesus Christ is, according to St. Peter, the corner-stone of whom the Prophet Isaias spoke. He is the corner-stone laid in Sion, elect, precious. They that shall believe in Him, shall not be confounded. To them He will be honor; to them that believe not, He is the corner-stone rejected. To them that stumble at the word, He is a stone of stumbling and a rock of scandal. Believers in Him are those that "He has called out of darkness into His marvellous light," "the people of God." Had our author in ignorance of the importance of the corner-stone in all symbolism, made this slight [!!!] but necessary omission of Jesus Christ as the corner-stone, his ignorance might perhaps excuse him; but a man who in his 'Masonic Symbolism' devotes seventeen pages to an elaborate exposition of the "Symbolism of the Corner-Stone" can not screen himself behind ignorance. In a note on p. 159 of the work cited, he gives us Webster's definition in the matter, as "the stone which lies at the corner of two walls and unites them; the principal stone and especially the stone which forms the corner of the edifice." But let us listen to his own development:

"The corner-stone as the foundation on which the entire building is supposed to rest, is, of course, the most important stone in the whole edifice. It is at least so considered by operative masons."

And again on p. 160: "In the rich imagery of orientalism the corner-stone is frequently referred to as the appropriate symbol of a chief or prince who is the defence and bulwark of his people, and more particularly in scripture, as denoting that promised messiah, who was to be the sure prop and support of all who should put their trust in his divine mission."

In a note on the same page he thus explains his last assertion:

"As," he says, "for instance, in Psalm cxviii, 22, 'The stone which the builders refused is become the head-stone of the corner,' 'which,' Clarke says 'seems to have been originally spoken of David who was at first rejected by the Jewish rulers, but was afterwards chosen by the Lord to be the great ruler of his people in Israel'; and in Isaiah xxviii, 16, 'Behold I lay in Zion for a foun-

dation, a stone, a tried stone, a precious corner-stone, a sure foundation,' which clearly refers to the promised Messiah."

Our author, therefore, by his own confession, knew perfectly the full value and import of the symbol of the corner-stone; he knew also that such symbolism in *Isaias*, ch. xxviii, 16, "clearly referred to the promised Messiah"; he knew that *St. Peter* in his *First Epistle*, ch. 2, applies this very text of the Prophet to Christ and makes him the corner-stone of Christian life and faith; and yet with all this knowledge it is necessary for him in adapting the words to Masonry, to make the slight modification of omitting Jesus Christ, of taking from the building "the foundation on which the whole edifice is supposed to rest," of removing "the sure prop and support of all who should put their trust in his divine mission." If this be not anti-Christian, pray, tell me what is. Pray tell me more. Who are those that are rejecting Jesus Christ as the corner-stone of their moral and spiritual edifice? They are the Masons, the builders. Who are those that "stumble at the word, neither do believe"? Who, rejecting Jesus Christ as the True Word, seek it elsewhere? "The search for the Word—to find Divine Truth—this, and this only, is a Mason's work, and the Word is his reward" (*Masonic Symbolism* p. 309.) Who are these, I ask, who stumble at Jesus Christ, the True Word of God? They are the builders whose system we are studying. Who are those who refuse "to show forth His virtues and to walk in His marvellous light," but limit themselves to certain merely natural virtues and seek light from the paganism of antiquity? They are the Masons, the builders, "the Children of a Light" which is not His and which to Christianity is darkness; they are those who canonize as the voice of nature and of God, "the carnal desires that war against the soul." Necessary indeed is the omission of Jesus Christ to adapt the Apostle's word to Masonry, but that omission utterly destroys the Christianity of the passage.



A PROTEST FROM MAINE.

In our article entitled "Religious Revivals in Maine" in a recent number (14) of *THE REVIEW*, we gave an account of the doings of a band of religious fanatics at Beal's Island in that State. And we commented unfavorably upon the conditions which seemed to be existing there. A respected clerical subscriber in that State now writes us, complaining that our comments were unwarranted. He says: "Because a few fanatics in a remote corner of this State went to excess, you picture Maine as being in a deplorable condi-

tion both spiritually and materially. You were mistaken. Spiritually I do not think it is any worse off than any other State where Protestantism in its latest phases dominates. At the same time the Church is pretty well diffused wherever population demands it, and our priests are not laggards. It is true that its percentage of divorce is very high, but the people are setting their faces against it—their Supreme (Court) Judges also, I am informed. But its abandoned farms are few and far between and its population is not dwindling, I assure you. I know whereof I write, for I have done missionary work here for more than one quarter of a century."

According to the figures of the United States census, the population of Maine for the year 1890 was 661,086, and for 1900, 694,496, an apparent increase in ten years of 33,410. But the same official census shows that of this apparently increased population in 1900 there were 93,330 persons of foreign birth. The comment in our article upon the dwindling population of Maine, we think, can hardly be interpreted as referring otherwise than to the native and non-Catholic population, which we described as "being replaced by the once despised foreigner." If the foreign element included in the 1900 census were withdrawn, the population remaining would be considerably less than the figures shown in the preceding census of 1890. As to the rate at which the foreigner is coming into New England, we have some evidence in the report of the Congregational Home Missionary Society, located at Hartford, Ct. (quoted in the *New York Evening Post*, March 14th), which states that during the year 1903, 102,506 foreigners immigrated into New England, of whom about 2000 settled in Maine. Of the whole number of immigrants, that report says 28,151 were Italians and 11,877 Poles.

Regarding the abandoned farms in Maine, we know of no statistics dealing with that subject. It is a matter of common knowledge that every State in New England, Maine included, possesses more or less of this sort of property. We have seen the lists of abandoned farms in Massachusetts and Connecticut published officially by those States, and we are informed that New Hampshire also has published such a list. In one of the papers incorporated in the Report of the State Board of Agriculture of Maine for the year 1900, published by legislative authority, the writer, after speaking of the patriotic impulses which took young Americans away from the agricultural districts, says [Appendix pp. 69—73]: "Among the noblest monuments to the American farmer are the silent farm-houses with the windows nailed up, standing alone on the New England hills." Elsewhere (p. 69) the same writer thus appeals to his fellow-citizens of Maine:

"Save a farm ! Save a farm from the wilderness ! Save a farm for your country ! Do not let the woods claim it again."

With these data at hand when we wrote, we think we may plead reasonable justification for the expressions to which our correspondent takes exception. Doubtless he is better informed as to the conditions existing to-day in Maine than we at this distance can possibly be, and if those conditions have improved within recent times to the extent he indicates, we are pleased to know that fact, and in fairness to him and to the Pine Tree State which he so valiantly champions, we print the material part of his letter, and in justice to ourselves we state the facts which prompted our comments.

As regards the religious situation, we accept our correspondent's statement that Maine is not "any worse off than any other State where Protestantism in its latest phases dominates." To what extent Protestantism of every sort dominates in Maine, may be judged from the fact that Catholics constitute only fourteen per cent. of the entire population. (See the tabulated statement of percentages in *THE REVIEW*, vol. x, p. 216, April 9th, 1903). This percentage, low as it may seem, indicates great progress by the Church, when we consider the bitter anti-Catholic sentiment against which both priests and people have had to contend and which, we presume, is not yet wholly extinguished. Congregationalism, once the prevailing form of worship in New England, has not kept pace with the growth of the population. Now and again we find the Protestant religious journals of the East lamenting the decline in membership in their various churches, which is as evident in New England as elsewhere, and planning what they may do to fill the empty pews. The events occurring at Beal's Island no doubt were exceptional, but they occurred in a community which seems to be materially prosperous and presumably educated, and they were the outcome of religious excitement in which the preachers of three of the modern phases of Protestantism took part. We leave it to our readers to say whether under all the circumstances we were mistaken in describing Protestant Maine as spiritually desolate.



—To an enquirer : It is true that "the Knights of Columbus have given \$50,000 to the Catholic University of America" and that "they have received great praise" therefor; it may be likewise true that "some bishops view this order with favor" and that "a number of priests have joined it." But we fail to see how these facts invalidate the many serious objections that have been raised against this organization.

THE DECLINE OF PROTESTANTISM.

Such is the title of a philosophico-religious essay, composed not by a Jesuit, but by a Protestant professor, Dr. Ferdinand Joseph Schmidt, and published in the annual report of the Dorotheenschule of Berlin for 1904.

"We are surprised," the essay begins, "that after the glorious ascent of Protestantism, and after the days of classic German literature and philosophy, Catholicism has again become the most important factor in public and spiritual life. A Protestant may grieve over this fact ever so much, it will not help us to anxiously hide this fact; what we need is to look the truth courageously in the face."

Our author is not a "Romanizer;" far from it. In his opinion, the greatest benefit which Catholicism rendered to mankind was to make the Reformation possible. The Catholic Church, he thinks, had educated mankind so well that in the beginning of the XVI. century it could be entirely dismissed "out of her discipline." But Protestantism, by giving up all dogma and idealism and by embracing Rationalism and Positivism, has made it possible for the Catholic Church to re-assume the spiritual and moral guidance of men.

"Leadership of the whole can be assumed only by such a part as is animated by a life-giving idea. Protestantism has no such idea and has long since lost decisive influence in the spiritual development of life.

"It was not sung at the cradle of Protestantism," concludes the author, "that it was one day to drag itself powerless on the heels of Catholicism, but it has come to that. Catholicism, not Protestantism, is to-day the teacher and defender of ideal spiritual culture. The Roman Church alone is still moved and quickened by the power of an idea, the idea of spiritualizing life, as it was realized in her and continued side by side with the more progressive idea of the Reformed Church. But since Protestantism has thrown off its own idea and followed in the wake of positivistic materialism, it no longer exercises any spiritual influence. And since the Protestant idea of humanity, stung by the sting of Positivism, sleeps the sleep of Sleeping Beauty, Catholicism is left as the only power of spiritualizing life, and from this source alone to-day proceed streams of living water that prevent the total decay of spiritual life. Protestantism is at the point of severing all its connections with ancient culture, which Catholicism guards and preserves. Protestantism has given up all true spiritual philosophy and replaced it by physiologic psychology; Catholicism alone remains the upholder of philosophic

idealism. Protestantism in theology has fallen a victim to paralyzing historicism; Catholicism defends the power of the Spirit that continues to quicken the Church. Protestantism can no longer dam in the utilitarian and eudemonistic materialism of the masses; the spiritual sway of Catholicism over all classes is unshakable. The idea of spiritualizing life, as formed in the Roman Church, may not be agreeable to us, but we have come to a pass where it is kept alive in that form only. And because Catholicism is the only representative of that all-determining idea, it has become the decisive and ruling power in all important life questions of our people. It is an old mistake of Protestantism that in speaking of Catholicism it contents itself with criticizing the weaknesses and excrescences of Ultramontaniam; we would profit more were we to estimate at its true value the strong power of the Roman Church to promote culture."

We especially recommend these words of the Berlin Professor to the prayerful consideration of the N. Y. *Independent*.



THE BANE OF MONOLINGUALISM.

[The following remarks, by Prof. H. M. Ferren, of the High School at Allegheny, Pa., though not entirely in harmony with our own notions on the subject, are worthy of a place in THE REVIEW, because they dwell on a subject of great importance for the development of American civilization.—A. P.]

Most of the opposition in this country to a thorough and extensive study of modern foreign languages, emanates from a misconception of the word, 'Americanize.' To the average Anglo-American it is synonymous with a Circean form of Anglicizing or Hibernicizing foreigners coming to our shores. Let us attempt a broader definition: Americanization is a gradual assimilating process allowing each constituent part of our heterogeneous population ample time and opportunity to contribute its share of what is typically strong and good. In no other manner can our social life receive that versatility and richness of content so indispensable to a nation's happiness.

The coming of the Germans to America, to cite the most representative case, has much in common with the transplanting of a tree. If it is to flourish in other environments, its primary root must remain intact, the contiguous earth should be retained, nor should the new soil differ much from the old. Their language is to the Germans, what the primary root is to the tree. Sever it, and they are prematurely blighted. Whatever vegetation remains, is as the mistletoe to the oak or as the sucker to the fruit-tree. Their time-honored customs and traditions are to them as

the original earth which has been left adhering to the roots of the newly transplanted tree and through which alone its sustenance can be properly conveyed. Lastly, they thrive best in a rather meagre soil. When placed in too fertile a loam, they develop luxuriant foliage, but cease to bear fruit. The criminal indifference with which our wealthy Germans look upon the sublime mission of their countrymen in our Republic, is a heart-rending illustration of this fact.

To foster his language and song, to cling to his national customs and traditions with every tendril of his soul, is the most sacred duty*) devolving upon the German-American. In performing it, he will not only transmit to the American nation its legitimate inheritance from the Fatherland, but will also develop his own faculties to their fullest extent, thereby becoming a more versatile and more useful member of society.

By breaking with his own past, in order to become Anglicized, he would lose his ethnical characteristics, without however assuming another nationality. For civilizations such as the English and the German, are the products of centuries, and it is a fatal error to imagine that they can be exchanged at will like articles of wearing apparel.

The scarcely landed foreigner who shouts himself hoarse in praise of the American flag and maligns his native land, is a superficial, fickle-minded person, upon whom we could place no reliance in time of national peril. The German by birth or descent who has cast aside the precious heritage of his great language and literature, is a rudderless ship on an unknown sea. He is neither English nor German, but only a hideous mixture of the baser elements of both. Though he be self-sustaining, though he may add to our material prosperity, he is nevertheless a pauper and a parasite feeding upon the very heart-blood of our nation. Were it not for his deplorable ignorance, he would have to be branded as a traitor even more culpable than Benedict Arnold.

I am far from underrating the invaluable benefits which we have derived from England. No blame attaches to her, for she has done more than her duty by us. But the composite nature of the American people makes it imperative that other forces beside those of English origin should become more than nominally operative in our national organism.

While the Revolutionary War gave this country its political autonomy, the overwhelming predominance of the English language caused it to remain a British dependency from a social and intellectual point of view. With the increasing immigration from

*) The Catholic German-American, of course, considers the preservation and propagation of his holy faith his most sacred duty.—A. P.

Europe this state of dependence became ever more incongruous and detrimental. What a magnificent legacy was never claimed by us, because our English eyes could not behold it! What a gospel of European culture was preached in vain to us, because our English ears were deaf to it! Myriads of seeds fraught with untold blessings, pregnant with the possibilities of a rich and resplendent vegetation, are being wafted to us year after year across the Atlantic; yet they can not take root in our shallow monolingual soil.

Monolingualism has been our greatest curse! By suppressing our latent powers, it has retarded our intellectual growth and has impoverished our social life. It has made a desert of what might have been a paradise. It has robbed this nation of its soul!

Nor will the dawn of a brighter era appear, until Americans learn to comprehend and to put in practice the message which the non-English literatures contain for them.

The first step in this direction will consist in enabling our youth, not merely in a few large cities, but all over the land, to begin a second representative modern language at such an early age that they may become imbued with its literary spirit and may make its masterpieces part of their own flesh and blood. The prevailing custom of beginning all foreign languages in our secondary schools is based upon the irrational assumption that knowledge can be compressed and cut and piled up indiscriminately like so many bales of hay. Under this arrangement the time devoted to modern language study is so short and the number of participants so limited that it can be nothing else than an imaginary quantity in our public education.

The more languages we master, the broader our horizon, the keener our vision becomes. It is a fallacy to suppose that we can absorb the European literature through English translations, lectures, and book reviews. No more than all the waters of the Baltic and the German ocean can enter the Atlantic through the English Channel, does the English language suffice to convey to the American people their intellectual and social heritage from the continent of Europe. Moreover, Anglo-American literary criticism of to-day resembles a river with countless shoals and gorges, where many a vessel, bearing a cargo of inestimable value, is stranded on the sand-banks of dilettantism or is dashed to pieces in the narrows of frenzied racial prejudice, erroneously called patriotism. The English language is too weak a glass for the American; it can not reveal to him the civilization of the world. Only when he learns to look through the compound lens of more than one great literature, will he discern in distinct outlines and in symmetrical form, what now appears blurred or dis-

torted to him. Then he will perceive the real purport of Schiller's criticism addressed to the English: "Sluggishly the thick blood flows in your veins. Pleasure is foreign to you, who know but frenzy." Then he will glean a profounder meaning from that beautiful inscription above the portal of the famous music hall in Leipzig: "True enjoyment is a matter of grave importance." Then the truth will dawn upon him that the Germans, in promoting music and song in this country, contributed infinitely more toward the suppression of vice than all our law and order societies ever did or ever will do. Brutality and excess of every kind come rushing in, like a replenishing ether, wherever a social vacuum occurs. To displace them effectively, we must secure a richer content for our inner national life. Our temperance and Sunday questions, along with many others of a similar nature, will sink into insignificance, the moment we learn to provide for the masses the proper forms of enjoyment, because a heart overflowing with genuine joy has no room for wickedness.

Let us hope that this nation may soon proclaim a second declaration of independence, that it may bid a friendly but final farewell to British insularity. Long enough we have tarried in the narrow English Channel. Let us lift our anchors and hoist our sail! 'Tis time to put to sea—in quest of our lost birthright, the golden fleece of the world's best thought.



BOOK REVIEWS AND LITERARY NOTES.

Oxford Conferences on Prayer. By Fr. Vincent McNabb, O. P. London: Kegan Paul, Trench, Trübner & Co. St. Louis: B. Herder. Price 90 cts net.

The author himself declares in the Preface that "Oxford Conferences" is but little more than a courtesy title, since these chapters are merely a reconstruction, from scanty notes, of a series of extempore addresses. We can not judge of the addresses, but the best that can be said of this book is that it contains some suggestive thoughts.

Manual of Confirmation, Containing Instructions and Devotions for Confirmation Classes. By B. I. Schmitt. Paper; 12°, 206 pages. Joseph Schaefer, New York.

The work contains an abundance of material for instruction in confirmation classes and a superabundance of prayers to the Holy Ghost. The appendix gives the Encyclical of Leo XIII. "Divinum illud" on the Holy Ghost.

—We have received No. 2 of that scholarly Biblical quarterly published by B. Herder, the *Biblische Zeitschrift*. It is fully equal to its predecessors both in typographical neatness and in content. While the leading articles are largely technical, the bibliography must prove valuable to all who are interested in the study of the Bible. (Price, \$3.50 per annum, single copies 85 cts.)

—We see from the *Ohio Waisenfreund* (No. 1619) that there are still published in this country Catholic books for the edification of the faithful, even with episcopal approbation, which contain serious dogmatic errors. Thus 'The Catholic Church Alone the One True Church of Christ,' a costly work (price \$6) issued in 1902 by the Catholic Educational Co. of New York and Philadelphia, with "non obstat" and "imprimatur," contains on page 184 the following: "The blessed Virgin was exempted from the guilt of original sin, as is piously believed, though not an article of faith." It is almost incredible that such blunders should appear in an approved Catholic book nearly fifty years after the solemnization of the dogma of the Immaculate Conception.

—The latest section of the Oxford English Dictionary contains Dr. Murray's opening of P (to Pargeted, second half of Volume VII.) The letter itself has a peculiar interest. We note a few curiosities. "Par excellence" is admitted by Dr. Murray as fully naturalized. "Papier mâché [oftener maché]" is, like "nom de plume," not of French origin. Pageant is known only in English and the Anglo-Latin *pagina*, but the links to connect it with "page" or "leaf," or "stage" or "scaffold," are wanting. Another unique and excellent possession is Palter—no other language need apply. Pants, for trousers, is a clear Americanism; so might have been thought the rare substantive Parch, when Mrs. Whitney used it in 1874, but Stephen Phillips needed it in 1900: "The long road and the march, with the chink, chink, chinking, and the parch." Paddle, an oar, is first quoted from Captain John Smith (1624); "paddle one's own canoe," from Marryat (1844). To "paint the town red" is assigned to the United States (1884). "Pa" goes no further back than 1811. In England in the seventeenth and early eighteenth century the form of Papa "varied between papa' and pap'pa; from the latter the American pop'pa." "At its first introduction from the French, courtly and polite, and used even by adults; long considered 'genteel'; but more and more left to children, and in the second half of the nineteenth century largely abandoned even by them."



MINOR TOPICS.

More Free Parochial Schools.—We have this card from Ashland, Wis.: "Put on the list of free parochial schools the following: In Ashland, Wis., St. Agnes' school was made a free school in 1893. The support of this school, in which at present 13 Sisters teach as many classes, which are graded from kindergarten to high school, comes from the ordinary sources of parish income, i. e., pew rents. Since its establishment as a free system only one complaint has been heard from renters of pews, and that was from a bachelor. Average attendance, 750. Holy Family school, which is exclusively Polish, was made a free school right from the start, three years ago. The revenue for same comes from the pew rents. Four Sisters teach the 230 children.

In Washburn, Wis., St. Louis school is a free school since 1890. Revenue comes from pew rents. Five sisters are engaged in as many classes. In Superior, Wis., St. Joseph's school, graded up into a high school, is also a free school.

In Odanah, Wis., the Catholic day school for white and Indian children is also a free school."

From another source we learn :

"St. Mary's congregation, Kansas City, Kansas, under the able guidance of Rev. A. Kuhls, can boast of having the first free parochial school in Kansas, yea, the first free parochial school west of Missouri. In fact, Father Kuhls' school has always been free, i. e., free to the poor and needy, as the pastor always told his people that they did not have to pay if they really needed the money for something else, but should send their children to school nevertheless. However, since last year, the school has been free to all the pupils of St. Mary's congregation, in spite of the fact that only a year ago a magnificent new rock church was completed, costing nearly \$100,000. St. Mary's school is one of the most flourishing schools west; there is perhaps not another school so convenient and comfortable as St. Marys—each class-room has its light from three sides; it is heated on Father Kuhls' own plan. The Leavenworth Sisters of Charity have charge of the eight-grade school."

From still another friend we have the following: "The two parochial schools of the Immaculate Conception parish, in Altoona, Pa., with 500 pupils, have been free schools since the first of January, 1898. The pastor made both schools free schools by simply raising the pew rent enough to make the revenue sufficient to cover all the expenses of church and schools. There was some dissatisfaction with this measure in the beginning on the part of a few members of the parish, but it has long since died out."

On the Subject of the Polish Petition, "Vox Urbis," the Rome correspondent of the *N. Y. Freeman's Journal* (No. 3697) writes: "Nearly a year ago, Vox Urbis announced that the decision would be against the petitioners in the main point of their contention—that is to say, with regard to the appointment of Polish bishops, but, on the other hand, that the Holy Father, through the Apostolic Delegate, would 'recommend' the appoint

ment of Polish vicars general in dioceses where a large proportion, say one-third, of the total Catholic population were Poles. Whatever rumors to the contrary may now be circulated, that still continues to be the most probable reply of Rome to the Polish petition. What the Holy Father did say to Father Kruszk was in substance this: 'You may go home now with an easy mind—you have performed your mission. The Pope is the Father of all, and if the Poles in America have just cause for complaint, or if there are evils in their situation which require to be remedied, you may rest assured that he will do his part in removing them.' This, it will be observed, is very different from saying that the Holy Father has promised to settle the question on the lines proposed by Father Kruszk and his friends."

He adds: "Father Kruszk has performed a very difficult mission with great skill and perseverance and he deserves the thanks of his countrymen for his efforts to make the Roman authorities see their side of the question."

The subject of giving the foreign-born Catholics of the U. S. proper representation in hierarchy also came up at the private audience recently granted by the Holy Father to Mr. P. P. Cahensly, and we think we can say, without violating any confidences, that his Holiness has already given this subject much thought and is in favor of granting the reasonable demands of all elements of our Catholic population to the greatest extent compatible with the welfare and growth of the Church.

Editions of the Solesmes Chant.—We are asked to print the following: Referring to a note (THE REVIEW, xi, 17) saying that the Solesmes (traditional) Kyriale may be purchased through Rev. Gregory Hügler, O. S. B., Conception, Mo., allow me to say that a supply of Kyriale and Liber Usualis (both in modern notation) and organ accompaniments for same, will arrive at our Abbey probably end of this month or in the early part of June.

We have on hand a limited supply of the Solesmes Kyriale with Gregorian notation, musical pointing and German introduction. Single copies, bound, 25 cts. Address all communications to: Rev. Gregory Hügler, O. S. B., Conception, Mo.

—Mr. Martin I. J. Griffin, publisher of the *American Catholic Historical Researches*, Philadelphia, in a letter to THE REVIEW, deplors the fact that our German Catholics have done and are doing so little (practically nothing) to bring out the share their forbears had in making the Catholic history of this country. He hopes that some friends of historical research among them will make efforts to gather up the documents. "There must have been much printed in Germany," he thinks, "even prior to our revolutionary war, concerning the German missionaries in Pennsylvania, especially from 1740 to 1750, when the German immigration began, in good numbers, to come to this province, and Quakers and Episcopalians became greatly interested in securing their favor for political power. Catholics could not be voters, as they could not be naturalized, not being able to take the oath

England required. Religiously also they were considered. There was a fund in England for Catholic religious purposes here, known as Sir John James Fund, of which I have written in the *Researches*." We hope this appeal of our indefatigable friend, who has unearthed so many rare documents himself and is continually printing valuable historical raw-material in his excellent *Researches*, will not be in vain.

—The *Catholic Review of Reviews* (iii. 4) sums up a controversy that has recently been running through the pages of the *Revue Néoscholastique* on the question, if philosophy should be taught in Latin, or in the vernacular, and wisely decides: "If Catholics are to grapple with philosophic problems which have arisen, along with the progress of scientific research, they must, perforce, either translate modern terms and statements into Latin or else translate scholastic terms into the vernacular. Which is the easier? Father Harper, for one, in his 'Metaphysics of the School,' seems to have found the later procedure preferable. Others may try the other plan. Does it not come to this, then, that the student of St. Thomas must first master him in the original Latin, and when he comes to apply scholastic principles to present-day problems, difficulties, and errors, he must translate, if not the terms, at least the propositions?"

—Few of our readers are probably aware that there exists in New York a Catholic Converts' League, with a membership of over 500. It aims at confirming converts, instructing non-Catholics, and aiding those who are seeking the truth. During the past year, according to its annual report, the League has disbursed \$585 in loans and \$380 in donations, to assist converts who had no immediate means of subsistence or who desired to prepare themselves for the priesthood. The League now has a permanent headquarters and a free reading-room at 117 West 61st Street, New York City.

—Rev. Patrick Dillon, D. D., publishes in the *Catholic Review of Reviews* for April (iii. 4) a timely critique of Ralph Waldo Emerson, in which he shows that the "Sage of Concord" is an unsound philosopher—if he deserves that name at all;—that his utterances, despite their literary polish, are flimsy and hollow; and that if History will call him "an apostle," it will be "the apostle of platitude."

—A contribution to the discussion of the connection between fish food and leprosy is made by Dr. John Knott, who writes to *Nature* to point out that the disease has completely disappeared from Ireland, though the condition of the people, especially on the west coast, has but little improved, and half decomposed fish is still freely eaten.



